A

REBUKE

To the AUTHORS of

A Blew-Book;

CALL'D,

The State of Physick

In LONDON.

Which is indeed

The Black and Blew State of Physick.

Dated from the College,

And Signed by *Th. G.* and *R. M.*

Written in Behalf of the Apothecaries *and* Chirurgians *of the City of* London.

By *WILLIAM SALMON.*

Living near *Black-Fryers Stairs.*

——*Dicere verum, quis vetat?* Hor.

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A REBUKE

To the AUTHORS of

A Blew-Book

CALLED,

The State of Physick

In LONDON, *&c.*

I. THIS little penny *Quack-Book*, which they ſell for Two Pence, is only a Fardle or Bundle of Lies, containing ſcarcely one Grain of Honeſty, or a Word of Truth in it (except what is in its three firſt Lines, which either by the Power of Truth, was extorted from them, or by an over-ſight was let ſlip from their Pen) as by taking it to pieces, and ſcrutinizing it we ſhall make manifeſt in the following Lines, to the eternal Shame and Diſgrace of the Authors thereof.

II. After this Book had been out for ſome time, and diſperſed all over the Town, to anſwer the Deſign it was intended for, which was to decry, abuſe, ſcandalize, and undoe, if poſſible, the honeſt and Skilful *Apothecaries*, and Ruine the whole Trade; they found it look'd with a very ill Face, and that a World of People cry'd ſhame of it, to the great Diſparagement of the Knaviſh Authors; and withal that probably its pernicious effects might call for an Anſwer; for which reaſons ſome of the Gang prudently put into the *Poſt-Boy* an Advertiſement, that the Perſons Repreſented by thoſe firſt Letters of their Names, and whom

every Body was ready to ſuggeſt or ſuppoſe, did not write it, nor publiſh it to the World; whereby they thought by thus decrying their Right in its intrinſick Value, they might thereby prevent an Anſwer thereto, or any Reflections thereupon; and ſo gain their Point, of doing all the Miſchief they deſign'd by it, and yet prevent a Detection of the Villany contained in it.

III. But the *Blind* took not the effect, and their little Tricks were diſcerned through it; for without doubt, if thoſe Men, whom thoſe Letters Repreſent were not the Amanuenſis of it, yet they know who were, and had a great hand in it, and were the chiefeſt contrivers of it; and it is reported that the Son of the latter, was the very Perſon which handed or conveyed it to the Preſs. However, it owns it ſelf to come from the College, and therefore without doubt ſome of the ſneaking, malicious, and troubleſome Members of it (who have more Envy than Skill or Honeſty) might put their Fiſts to the Quill, and draw out in length thoſe falſe and malicious Lines, which are only a Rhapſody of Ignorance and Folly.

IV. Blew-Book. *The Practice of Phyſick before* Hippocrates *was in Chirurgians hands*, Page 3.

Salmon. This is the only Sentence of Truth I find in all their *Quack-Book*, for ſo indeed it was not only before *Hippocrates* his time, but in his time alſo, even down to *Galen* and *Celſus*, which as they were both great Phyſicians, were alſo the moſt eminent Chirurgians of their Day, and ſo it continued down, almoſt to our times: For many of our Modern Phyſicians, were even great Chirurgians alſo, witneſs the famous *Aquapendens*, *Fallopius*, *Hildanus*, *Sennertus*, *Barbet*, and many others, too tedious here to be named: and indeed there is ſo much of Truth in it, that it is impoſſible to be a good Phyſician without being a good Chirurgian firſt. A good Chirurgian may make a good Phyſician; but a Man can never be the latter, without being firſt excellent in the former: And if a Chirurgian is alſo skilful in *Pharmacologia*, or the *Materia Medica* firſt, he makes ſo much the better a Chirurgian; ſo that for my part I think, that they all three, *viz.* the *Apothecary*, *Chirurgian*, and *Phyſician*, did in former times conſiſt in one Perſon, and ſo truly they ought to do now; and for which reaſon, the *Apothecaries* are the moſt proper and fit Perſons to practice Phyſick of any Men in the Kingdom; nor do I think that they ought to looſe their Prerogative of *Primogeniture*: The Quack-Doctor is but an Intruder into the Buſineſs of Phyſick and Chirurgery; nor do our Doctors come into their Profeſſion by the Door, but as Thieves and Robbers clamber up the Walls, and ſo break in another way.

V. Blew-

V. *Blew-Book. It consisted then only in outward Applications*, Pag. 3.

Salmon. That this is a notorious Lye, a Man that has but turned over the Leaves of *Hippocrates* can easily tell: For that great Man (who was *Apothecary*, *Chirurgian* and *Physician*, all in his own Person) gives us in many places Prescriptions of inward Remedies: But it is true, that the first Beginnings of the Art of Physick was in Application of Externals, and from thence, as their Experience encreased, they, even the same Persons came to the use of Internals, so that the Use of External and Internal Medicaments grew up, as it were, together, in the very same Persons, and one and the same Person exercised all those parts of the Art of Physick; and this was done for many Ages, yea even down to our days. By this it appears how ignorant these Men are in the Art they pretend to, and how little they have Read and Understood the Leaves of Antiquity.

VI. *Blew-Book. The Number of Observations and Medicines encreasing, as well as the Number of Diseases, the whole Practice of Physick became too large a task for one Person; and so it was thought necessary, that one Person should Cure only* Inward Diseases, *another* Outward, *and a third* Prepare fit Medicines *for both, whence came* Physicians, Chirurgians and Apothecaries, Page 4.

Salmon. No, it was not because it was too large a Task, that the Practice of Physick devolved, or rather divided into those three Branches; but it was because of the Pride, Covetousness, and Idleness of the Physicians, who being so wonderfully sought after, relinquished the most necessary parts of Physick, which are the Preparing of Medicines, and the troublesome part, which is that of Manual Operation, and put it off to others whom they thought more inferiour Men: and from hence it was, that a proud, idle Physician, made an Ambitious, Covetous, Lazy Doctor, who assumed into his Province, the Art of prescribing Internals, leaving the rest to be managed by the other sort of Men: And thus, in process of time, to an Ambitious, Covetous, Lazy Doctor, a fourth part was added, *viz.* Ignorance; for he that designed for the Practice of Physick, over-looking and neglecting the two prime Parts, it follows naturally, that such a Doctor or Practiser of Physick, must be a very ignorant Fellow, for understanding nothing Practically of the *Materia Medica*, nor of *Manual Operation*, he, with all his Pride and Presumption, became it is true a sorry, but ignorant Doctor, as being ignorant of any practical Knowledge in the two main Fundamental Parts of the Art of Physick: And from these Causes proceeded truly the treble distinction of Men professing our Art. They say, *It was th ht necessary, that one Person should cure only inward Diseases,*

another outward Diſeaſes, &c. but I ask them when or at what time, *it was ſo thought neceſſary*, and who it was by whom *it was ſo thought neceſſary?* I doubt it will be either too hard, or too ſhameful a Task for them to tell; *it was only thought neceſſary* by a company of ignorant ſcoundril Fellows, who ſcarcely knew any thing more of Phyſick or Medicine but the Name; and by ſuch who had no more Right to the Profeſſion thereof than Thieves and Robbers. From hence it appears, *That an honeſt skilful Apothecary and Chirurgian*, are the only true Men to make Phyſicians and Doctors of, as being the Men that can beſt and moſt eaſily underſtand, and attain to the true knowledge of preſcribing Internals: And to ſpeak the truth, the Art of Preſcribing (which now makes a Doctor) is the eaſieſt part of the whole Art of Phyſick, and eaſieſt to be learned, much more eaſy I am ſure than *Pharmacology*, and *Chirurgery*, which our pitiful, proud, ignorant Doctors ſo mightily ſcorn and deſpiſe.

VII. Blew-Book. *Our wiſe Anceſtors ſeeing that not only ſound Judgment, but likewiſe great Learning and ſuitable Experience were requiſite to qualify Phyſicians for Curing inward Diſeaſes, thought fit to eſtabliſh able Profeſſors of Phyſick in all the Univerſities of* Europe, Page 4, 5.

Salmon. Who your Anceſtors were I know not, nor do I believe that you can tell: But our wiſe Anceſtors thought fit, for the Compleating of a Phyſician, that he ſhould perfectly underſtand the *Materia Medica*, *viz.* the real Knowledge of all the Drugs uſed in Phyſick, and truly underſtand the Preparing them into Medicines; and withal be bred up in *Manual Operations*; and it is the true knowledge of theſe things that can give a Man a ſound Judgment, great Learning, and ſuitable Experience; not to skip at once from being a Pulpit-man, or a Reader of Prayers, to be a Doctor of Phyſick: No, this can by no means do; at this rate, and if theſe things would do, any Man may become a Doctor of Phyſick; but the learned Men in the Art will tell you another Tale: Nor is it poſſible to eſtabliſh able Profeſſors of Phyſick in the Univerſities of *Europe*, unleſs they be taken out of ſuch Perſons who have before hand ſerved twelve or fourteen years to ſome able *Apothecary* and *Chirurgian*, and withal have read over the Ancients and other Maſters of our Art; if the Univerſities did Cull out ſuch as theſe to make Profeſſors of (ſuch as Dr. *Barbet*, Dr. *Barnard*, Dr. *Badger*, Dr. *Greenvelt*, &c.) they would be *able Profeſſors indeed*; and not ſuch *Tools of Men*, as many of our *Blew-Book Sparks* are.

VIII. Blew-Book. *To hinder likewiſe all Perſons from practiſing Phyſick, but ſuch as took their Degrees, and to let none take their Degrees,*

Degrees, but such as their Abilities recommended after due Examination, Page 5.

Salmon. That is, in plain Engliſh, to Monopolize all the Practiſe of Phyſick into their own hands; and that they may be impowered to abuſe all Mankind, and to Perſecute all others who are not of their Claſs of Doctors; which I hope the Mercies of God are ſuch to the poor People of this City, that he will never permit; nor ſuffer for the future, ſuch ill-natured Fellows to Tyrannize or Domineer over their Fellow Creatures, as they have of late done. But what they mean by taking their Degrees, is hard to be underſtood, unleſs it be thoſe of *Mandamus Doctors, Grace Doctors, Proxy Doctors, Caution Doctors, ad eundem Doctors, Maſter Doctors, Half Doctors, and No Doctors*, of which kind of Doctors the greateſt part of their Conventicle is compoſed. But if none ſhould take their Degrees, or be ſuffered to Practiſe, but *ſuch as their Abilities ſhould Recommend after due Examination*; I am afraid that the biggeſt part of the *Warwick-lane Sparks* would be interdicted the whole Practiſe of Phyſick; and that many of the Perſons whom they allow and approve of, would be found ſo ſcandalouſly Ignorant, as to be an Eternal Diſgrace to the Learned Men of the Society. But it may be I am miſtaken, and may not underſtand or know what they call *Due Examination*. It may be that of Examining into their Abilities, whether or no they are able to give eighty, ninety, or an hundred Pounds to be admitted as a Maſter Doctor, Half Doctor, or No Doctor, into their Conventicle, and ſo only have a Licenſe to Practiſe, as of late they have done ſome pitiful Fellows, to the manifeſt ſcandal of the Art of Phyſick. I really believe, if I was but to examine their Cenſors, they would be as unfit and unable to anſwer me, in ſome Queſtions I could put to them in the Art of Phyſick, as the greateſt Novice in the Art might be unfit or unable to anſwer them; and that ſome of them who think they bear the greateſt Names, are the pittifulleſt and meaneſt Fellows of the pack.

IX. Blew-Book. *King* Henry VIII. *Erected a College of Phyſicians in* London, *beſtowing upon them a power, confirmed by ſeveral Acts of Parliament, to puniſh Mountebanks, and all other Pretenders to Phyſick, and to hinder likewiſe any Perſon from practiſing Phyſick in* London, *or within ſeven Miles round it, that was not legally received into this College, tho' a Doctor of our own Univerſities*, Page 5.

Salmon. Monſtrum horrendum, ſaviſſima Peſtis! That ever ſuch a ſort of Fellows, as are themſelves, for the moſt part, either *no Doctors*, or but *half Doctors, Maſter Doctors, ad eundem Doctors*,

Caution Doctors, *Proxy Doctors*, *Grace Doctors*, or *Mandamus Doctors*, none of which ſort of *Doctors* ever performed their Exerciſes for their Degree *in any Univerſity*, eſpecially in any of *Our Univerſities* at home, ſhould take upon them to hinder a real Doctor of Phyſick, (who has performed all his Exerciſes in *Oxford* or *Cambridge*) from *Practiſing Phyſick* in *London*, or in any other place ſeven Miles round the ſame, and that under the pretext of a Law alſo; who, I ſay, could ever believe ſuch a thing. But let us examine into it, and ſee whether it be ſo or not; That they have a Patent from *Henry* VIII. let it be granted, but all ſuch Popular Patents in themſelves, which are not Confirmed by *Act of Parliament*, are only *Monopolies*, and tend to the hurt and detriment of the Subject. I know not any reaſon why I or any Body elſe ſhould be obliged by any Patent or Law, to go to them to be killed; or to repair to ſuch Fellows, while it does not appear to me, or another Body concerned, that they are really skilful, and truly underſtand the Art of Phyſick in all its parts; which I really believe the greateſt part of them do not; witneſs their thouſands of Miſcarriages, a Catalogue of many of which I have by me, and at their requeſt am ready to make out, with addition of both Patients and Doctors Names, and that in Print. *As to their Patent*, there is alſo ſome Queſtion whether it be a true one or not, for it ſeems not to be ſealed with the right coloured Wax, which ought to be yellow, and with which all true Patents are commonly Sealed. But ſuppoſing it be a true Patent, it gives them no Power over Doctors of Phyſick who have actually taken their Degrees in *Oxford* and *Cambridge*; nor have they a power to examine ſuch, who have accompliſhed all things for their Degrees without any Grace: if ſo, as it will be in vain for any one to take a degree in any of *our Univerſities*, ſo it will make the College the greateſt Monopoly in the World; for as much as their skill or abilities, tho' under ſo great a Probate, as the Teſtimony and Seals of the Univerſities, can be no qualification to privilege a Doctor of Phyſick to Practiſe in *London*, and ſeven Miles round the ſame. But they ſay, *This Patent is Confirmed by ſeveral Acts of Parliament*. But truly I cannot find yet, that ever it was confirmed by one. As for the pretended Act of 14 and 15 *Henry* VIII. *Cap.* 5. I have ſeen and examined the Parliament Roll it ſelf, but in no part of the Act, or Parchment upon which it is written, neither on the foreſide or backſide, nor on the top or bottom, nor yet on either hand, is the Royal Aſſent to be found, which is of abſolute neceſſity for the Conſtitution of an Act of Parliament; if this be not true, a Clark of Parliament, who can draw the form of an Act, may at the end of any

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Seſſions of Parliament, thruſt what Unſign'd Acts he pleaſes, or may be brib'd for, into the Roll, where having lain Dormant for ſome time or Number of years, and being forgotten; when in after Ages there ſhall be occaſion to over-look the Rolls of Acts of Parliament, they being found among the Number, may by Poſterity be taken for good Acts or Laws, not queſtioning their Validity, or how they came there, tho' deſign, trick, or bribery, were the very original Cauſes of their being found in that place; and ſo at this rate a Clark of Parliament may Act *Kings*, *Lords*, and *Commons*, all in his own Perſon, to the great abuſe and prejudice of the People of *England*, their *Lives*, *Liberties*, *Eſtates and Properties*; which thing, for the great danger of it, his Majeſty and Parliament of *England*, I hope will for the future be very careful of; and this pretended Act, thus obtruded upon the good People of this City and Nation, I think ought to be look'd into, and be rejected as a thing ſpurious and falſe, and detrimental to our Conſtitution and Government. As for that 1 *Phil. & Mary, Seſ.* 2. *cap.* 9. it is only a Confirmation of the former pretended Act. Now if that of 14 *&* 15 *Henry* VIII. be no true Act, then it is no Law, and ſo is nothing; and ſo the Confirmation of it, is the Confirmation of no Law, or of nothing, and ſo in pleading can be of no uſe. But let us examine a little farther, and ſee how their *Patent* and *pretended Act* agree. Their *Patent* ſays, That the Community ſhall every year chuſe a *Preſident* out of the Community, who ſhall tranſact all the Affairs of the College for his Year. The *pretended Act* ſays, that there ſhall be eight Elects, and that every year, the ſaid Elects ſhall chuſe a *Preſident* out of the Elects. Now let any Man of common Senſe or Reaſon judge of theſe two, and ſee how they agree: If a *Preſident* be choſen according to the *Patent*, it Contradicts the Letter of the *pretended Act*. But if the Preſident be choſen according to the words of the *pretended Act*, it contradicts the very Letter of the *Patent*. Now what Man in his Wits is there, that cannot ſee that this pretended Act, not having the Royal Aſſent, was only a haſty Birth, or unconſidered medly of Contradictions, made to ſerve an End? and that the Clerk not underſtanding poſſibly Latin, made that groſs miſtake in wording his Act, to the very great Detriment of the wicked Deſign. Can any Man believe, that ſo Auguſt and Wiſe Aſſembly of Men, as a *Parliament* of *England*, which are a Choice of all the Great, Good, and Wiſe Men of the Nation, could be guilty of ſuch a Heterogene piece of Work as that pretended Act is, and word it ſo Incongruouſly or Contradictory to the Words of their Letters Patents, thereby deſtroying in the one, what is built up in the other?

other? And so confirm a Monopoly, wonderfully prejudicial to the Lives, Liberties, Estates and Properties of the good People of *England*? Surely No. But now to shew you how much a Law this pretended Act is, we will give you four famous Presidents of Cases tryed by it, as to the very Merit of the Causes, and thereby you may see what Validity it is of. The *First Instance* we shall give you is that of the famous Dr. *Trig*, who formerly lived upon *Tower-Wharf*, whom they Sued, and upon a fair Tryal at Law were as fairly Cast. The *Second Instance* is that of Dr. *Read*, who then Lived at the *Sun* in *Long-Alley*, near *Moorefields*: This Man they Sued at Law also, and the Merits of the Cause being Tryed, they came as blewly off, as before. The *Third Instance* is that of Sir *Richard Barker*, Kt. late of *Barbacan*, *London*; whom they Arrested, and Sued in the *King's-Bench*: This Gentleman (as did the others before) refusing to be Tryed by the Statute-Book, as not being the Law it self, but only a Copy of the Law, requested to be Tryed by the Law of the Land, which is the Act in the Parliament-Roll; and was at the Charge and Expence of bringing the Parliament-Roll into Court; so that the Book was rejected, and the Roll it self only stood by: upon which the Judge viewing the Act, and not finding any where about it, the Royal Assent, told them in plain *English*, that Judgment must go against them; and that not finding the Royal Assent to that Act, upon which their Declaration was grounded, he could not judge by it as a Law; that it was not in his Power to make it a Law, and that if they would have him to try the Cause by it, as a Law, they must first bring *Henry* VIII. out of his Grave to Sign it; and so the Cause went against them. The *Fourth Instance* is that of Dr. *Richard Fletcher*, which was Tryed at the *King's-Bench* in *Guild-hall*, *London*: Their Counsel brought their *Green Bag*, wherein they had an Exemplification of some Tryal or Tryals, which thro' the ignorance of those Defendents Lawyers, went on the College-side: But Mr. *Wallop*, who was of Counsel for *Fletcher*, put a stop as to the Issues being put upon *their Green Bag*; and desired of my Lord, that this our Cause might be Tryed by *our Green Bag*; which when my Lord Chief Justice demanded what it was, *Wallop* answered it was *the Law of the Land*; and was (as it appeared to be) *the Parliament-Roll*; which when his Lordship perused, and found not the Royal Assent to the pretended Act upon which their Declaration was grounded, told the Adversaries Counsel, that he could not give Judgment for them by such an Act, which had not the Royal Assent to it, they fearing or seeing that Judgment was likely to go against them, did by their Counsel

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pray a ſpecial Verdict, and ſo it ended, and hangs to this day (almoſt twenty years ſince) in expectation of that ſpecial Verdict, which is to put an end to the Cauſe, to *Fletcher's* very great Honour, and the ſhame and Diſgrace of the Fellows of the *Warwick-Lane Monopoly*. By theſe Preſidents and Examples it is manifeſt, that four Great Judges or *Lord Chief Juſtices* of *England*, when a Tryal has come before them, which has depended upon the force of this pretended Act, would not, when the Act it ſelf, in the Parliament Roll was brought before them, and the Subjects of *England* demanded Judgment according to the Law of the Land, preſume to give a Judgment by it, againſt them.

X. Blew Book. *This——— Society, has improved Phyſick, and made more Diſcoveries in Nature, than all the reſt of the Phyſicians in* Europe : *They have found out the Circulation of the Blood, — perfected the Materia Medica, Corrected the Diſpenſatory, and brought Phyſick to a greater Certainty and Perfection ſince* Henry VIII. *time, than their Predeceſſors did in Two thouſand years before.* Page. 6.

Salmon. This is a wonderful Brag, and an admirable way of Boaſting; and yet after all we will prove, that there is not one word of it Truth. Nor do I believe that they can produce any one ſingle Diſcovery in Nature, or any rare and ſpecifick Medicament of their Invention, or any other ways have added any advantage to the Art of Phyſick, ſince they have been a Body to this day; except that *memorable Deſign* of Degrading themſelves from being *Doctors*, and in earneſt turning *Apothecaries*, by purely ſtealing the *Apothecaries* Trade from them. I ſee no reaſon why the *Apothecaries* and *Chirurgians* may not as well turn Doctors, and practiſe Phyſick (as having a greater right to it) as they to ſteal the *Apothecaries* Trade from them, to which they have not the leaſt Pretenſion. But to the matter in hand, they ſay, *That they have found out the Circulation of the Blood:* I wonder at their Impudence; when they had no more hand in that Invention, than they had in building of the *Pyramids* of *Egypt*; that excellent and admirable Production, was the ſole Diſcovery of that moſt ingenious Man Dr. *Harvey*, a Chirurgian, and a Member of the Chirurgians Company: whom afterwards, for the Honour of his great Name, they ſeduced, to be a Member of their Conventicle. They ſay *they have perfected the* Materia Medica; yet that is a thing of ſo large a Conſideration, that it is not poſſible for the Series of all Ages to perform it; but if Bragging and Boaſting, and Lying would do it, they are the likelieſt Men to do it in the World: I wonder that Men ſhould

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have the Confidence, to affirm at this rate, when they know themſelves, that not one of twenty of them, knows by ſight one Drug of an hundred, when they ſee it, or can call them by their proper Names; much leſs do they know them being Compounded into Medicines; and as for their knowledge of the Art of Compounding Medicaments, I leave that to be judged of by the Learned in the Art, who will give themſelves the idle time to view the many ſilly and unlearned Books, they have from time to time publiſhed, to the detriment of Mankind. The choiceſt of all Remedies are prepared by *Chymiſtry*, which is an Art they have from its firſt Invention decry'd, even almoſt to this preſent time; how then ſhould they become all of a ſudden knowing in an Art they have ever ſo ſlighted and deſpiſed; and ſince the *Materia Medica* is not to be perfected, but by *Chymiſtry*, and that their Knowledge and Skill in it is ſo ſhort, and ſo narrow, ſo poor and ſo mean, how is it poſſible that the perfection thereof, ſhould ever lye within the Spheres of their activity? They ſay, *They have Corrected the Diſpenſatory*: if ſo, this gives a dreadful box of the Ear to their Predeceſſors, who had not Learning nor Skill enough to form a good *Pharmacopœia*, but to leave it under their Correction. But why ſhould we believe that theſe preſent Fellows are wiſer, or more skilful than thoſe who went before them? And for what reaſon can we believe them to be honeſter? As for their *Diſpenſatory* they ſo brag of, it is too true a Jeſt, to ſay it had almoſt an infinite number of Faults in it; but as for their mending of it, it is Tinker-like done, if ever they mended one hôle in it, they made ten more for it. But I am of Opinion, that they made faults where there were none, and brought it forth into the World, ten times worſe than they found it, as you may eaſily perceive if you examine it by my Tranſlation thereof, and my Comment thereupon; and tho' therein I have Corrected it in ſome hundreds of places, where the faults of it were very groſs; yet a thouſand other faults in it I have left untouched, for brevity ſake. They ſay, *They have brought Phyſick to a greater Certainty and Perfection than their Predeceſſors did in Two thouſand Years before*: That is to ſay, to a certain Method of *Quacking*, which the Ancient and Learned Phyſicians for above two thouſand years laſt paſt, never knew nor underſtood: We know by your exquiſite endeavours you have brought the whole eſſential part of Phyſick to the uſe of about five things, *viz.* of the *Cortex*, *Steel*, *Opium*, *Mercurius Dulcis*, and *Blood ſucking*, theſe you have determined for the Cure of all Diſeaſes, which you promiſcuouſly uſe (I will not ſay as the Toy takes you in the Head, but) according as your Diſcretion ſhall direct you: This

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rare Method I confeſs the *Ancients* knew nothing of, 'tis you that have Conſummated Phyſick to this Acme of Perfection, and out-done, in their own way, all the *Quacks* that ever were in the World before you: You have brought Phyſick to ſuch a certainty, that if a Man goes to any *Apothecary*, and does but tell him the name of his *Doctor*, he will before-hand tell him what he will preſcribe to his Patient, let the Diſeaſe be what it will. What can the World think now of this exquiſite Certainty? What a ſhame is it, to all the Ancient Doctors of our Art, that a few upſtarts, Fellows but of yeſterday, ſhould ſtumble upon five ſuch admirable things, which by their own Powers and Efficacy ſhould be able to abſolve the whole Practiſe of Phyſick? What thick skull'd Fellows were *Hippocrates*, *Galen*, *Avicen*, *Celſus*, and a Thouſand more of them, that they ſhould not hit upon a few things ſo facile and eaſy to be found out? Oh no! the Honour and Glory of it was perfectly deſigned for the Men of our Age, for the Wonder-working, and mighty Profeſſors of *Warwick-Lane*.

XI. Blew-Book. *Phyſicians had reaſon to think, that neither the Lives of their Patients, nor their own Reputation could be ſafe, unleſs they were ſure of the goodneſs of the Medicines they preſcribed to the Sick.* Page 6, 7.

Salmon. I know not what you think, nor how much you value the Lives of your Patients, I am ſure if the Miſcarriages of the Blood-ſucking Doctors of this Age were but expoſed to publick view, it would be *in terrorem* to all future Generations for ever: And if you ground your Reaſons upon your own Knowledge, or certainty of the Goodneſs of the Medicines preſcribed to the Sick, then I am ſure the *Apothecaries* and *Chirurgians* ſtand the faireſt for the honeſt and juſt Practiſe of Phyſick, of any Men in the World, and ſo you are condemned out of your own Mouths. I muſt confeſs I ſhould not think any Patients Life ſafe, unleſs it was in an *Apothecary-Doctors*, or a *Chirurgick-Doctor*'s hands, all other *Doctors* are truly but *Quacks*, and ſuck out the Bowels of People's Eſtates, and trifle with their Lives, which is too plainly manifeſt by a great many that I can name. *As for Reputation*, that's not to be talk'd of, where the Lives of patients are of no value, or the Covetouſneſs of the Doctor is without Limitation or Bounds. And as for your turning *Apothecaries* for the reaſon you give in this Paragraph, it is as vain as can be, for you are yet no more ſure of the goodneſs of the Medicines you preſcribe than you were before, becauſe poſſibly you may truſt the Preparations of them to crafty Servants; and who knows whether they may not abſtract the moſt valuable Ingredi-

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ents out of them, as knowing where to make a better Penny of them, and withal, that if they ſhould play ſuch a trick, they are ſure their Maſters have not Skill and Judgment enough to find out or detect them of the Cheat.

XII. Blew-Book. *About Sixty Years ago, all the Apothecaries of* London *and* Weſtminſter, *did not amount to an Hundred, and at preſent they are above Eight hundred*, Page 7. & 8. London *may be fully ſatisfied with Two hundred*; page 12.

Salmon. The Gift of Lying is certainly an Inheritance to the Authors of this *Blew-Book*; there is ſcarcely a Line in it, but is ſtuft with a Lye, or ſomething worſe: They ſay, there is above Eight hundred *Apothecaries* at preſent in *London* and *Weſtminſter*; and I perſwade my ſelf, and it is known to the Company of *Apothecaries*, that they are but a little above half that Number. But ſuppoſing they ſhould be right in that; they ſhew their wonderful Charity and good Nature in the next Paragraph, where they ſay *London may be fully ſatisfied with Two hundred*; What muſt become then of the other Six hundred which they reject, their Wives, Children, and Families? why they muſt give over their Trades, and go a Begging, or elſe ſtarve; this is the Charity, this the Kindneſs of *Our Mighty Regulators of Phyſick*; they ſhall come and turn *Apothecaries*, and take the Trade out of their Hands; and when they have done, turn above Six hundred Men, their Wives, Children, and Families out a-doors, to ſeek their Fortunes in the wide World: But now I think of it, I will find out an Expedient for them in this Caſe, which is *Lex talionis*, and a very juſt thing; that ſince the *Doctors* will turn *Apothecaries*, by ſtealing their Trade from them, to which they have no right at all; theſe Six hundred diſcarded and excluded *Apothecaries*, ſhall immediately turn *Doctors*, and ſet up the Practiſe of Phyſick as a Recompenſe for the Theft, and ſo make Repriſals.

XIII. Blew Book. *The Number of* Apothecaries *thus encreaſing, it neceſſarily follows, that either they muſt ſtarve, or raiſe the value of their Drugs beyond reaſon; or by their Intereſt, get only ſuch Phyſicians employed, as have the Conſcience to preſcribe more Medicines than the Diſtemper requires; or Quack to ſell their* Drugs *without a Phyſician's Order*; page 9.

Salmon. Whatever their Numbers may do, I am ſure the Courſe you are a taking is effectually to make them ſtarve: If you would but let them alone, they fear not but to do well enough, as they have all along, hitherto done: But you are reſolved upon new meaſures; you will have the Honour and the gain of the one, and the Profit of the other; 'tis no matter

what becomes of others, ſo you but get by it, they may beg or ſtarve for all you, you matter it not: But ſince this is your Conſcience, it is as reaſonable that they ſhould take other meaſures too. If they do not ſtarve, you ſay, *They muſt raiſe the value of their Drugs beyond reaſon.* I find the Authors of the Blew-Book, have not only the Gift of Lying, but alſo the Gift of Scandalizing, and that *in Commendam:* They are reſolved now to ſtrike at the root of the Trade; and with their *Blew-Book* to give a *black and blew ſtroak* to the whole Trade of *Apothecaries* at once; this is a *Scandal* they think will bear Water, this will do their Work to the purpoſe, and now they fear no Colours, but that they ſhall be able to carry on the Deſign to the utmoſt, *and Ruine ſix hundred Families at once, beyond all retrieve,* unleſs the *Apothecaries* will have the eaſineſs and good nature to do it of their own accords, by their ſpecial Advice and Direction. But leſt this *Scandal* ſhould not take, as in probability it will not, among thoſe who have tryed both, and do already know by Experience, that they can make uſe of an *Apothecary* eight weeks at leſs Charges, than one of thoſe *Doctors* one Week; I ſay, wiſely foreſeeing that the *Scandal* is not Armour of Proof in their Defence, they have another notable *Stigma*, which is, *That the Apothecaries by their Intereſt, will get only ſuch Phyſicians employed, as have the baſe Conſcience to preſcribe more Medicines than the Diſeaſe requires.* I know not who are ſo guilty of this Crime, as the Authors of the *Blew-Book*, who ſome of them by their *Black and Blew Practiſes*, have in a few Years leap'd from the next degree above Begging, to Eſtates of many Hundreds if not Thouſands a Year; and yet theſe plaguy covetous Wretches, cannot be ſatisfied or contented, but they would ſtill have more, and think much at every Morſel which goes beſides their own Chops. Something is the matter that the *Curing of Bodies* is ſo much better than the *Curing of Souls*; elſe ſeveral of our *Grande Doctors* would never have left the *Pulpit*, to have ply'd an *Hoſpital* for ſo many Years together, as they have done. But to tell the truth of the Buſineſs, 'tis not the *Apothecary* that makes it his Buſineſs to get ſuch *damnable ill Doctors*, but ſuch *wretched Doctors* who have continually courted the Apothecaries to commend them to their Patients, which has been to the prejudice of the Trade, and of the whole Art of Phyſick: And this practiſe, when the honeſt *Apothecary* found it out, and would not Countenance it, was the true Cauſe of the great breach which is between them and the *Doctors*, and which now is become ſo wide, that I hope it will never be weed again. The laſt thing they charge them with is, *Quacking, by ſelling their Drug*

Drugs without a Physician's Order; as if any greater Quacks could be in nature than they are. I am confident I could teach a Youth of twelve or fourteen years of Age, in ten days time, the whole Mystery of their way of Practise, and if he understands but a little Latin, make him as able to Prescribe as any of them; for since they have very learnedly abstracted, or reduced the whole Art and Practise of Physick to four or five things, viz. the *Cortex*, *Steel*, *Opium*, *Mercurius dulcis*, and *Blood-sucking*, 'twould be an easy matter to sub-sume the practise of those five Essentials into so short a Method, or into so few easy Rules, as a youth of any ordinary Capacity or Ingenuity, might be able to get them by Heart in eight or ten days time, why might not then an ingenious and skilful *Apothecary* be master of the *Mystery* (whose practise it has been for many Years, by their special Directions) so as to use it upon occasion to serve their turn? But if I mistake not, the *Apothecaries* know better, and will never fetter the practise of Physick with those few things, they knowing hundreds of others full as good, and more essential to the Cure of Diseases in many Cases: From hence it is manifest, that the *Apothecary* (if he practises) does not appear to be so much a *Quack*, as the *Doctor*.

XIV. Blew-Book. *The excessive number of Apothecaries—— likewise Discredits that of Chirurgery: for Apothecaries, as likewise Barbers, Mountebanks, Quacks, and a multitude of other Pretenders, practise Chirurgery with as much Assurance, tho' with less Success, as the ablest Members of the Chirurgians-Hall*; Page 9, 10.

Salmon. What an Art of Colloguing these Blades of the *Blew-Book* have got! see how Hypocritically they begin to Claw the *Chyrurgians!* I wonder how this fit of Love and Good Nature came upon the score; I am sure it is not usual with them, to have such Friendship for the *Chirurgians*, nor to have such a Concern upon them, for fear *Barbers*, *Mountebanks*, *Quacks*, and *other Pretenders* should encroach upon their Profession; what can be the meaning of it? Why truly they are the *Apothecaries*, yea verily the *wicked Apothecaries*, that stand in the Way; these are the Men that do all the mischief; they, sincerely Friends, have encroached upon our *Monopoly* already, and we plainly foresee, by the help of our *Prophetical Optick Glasses* and *Perspectives*, with other *fore-seeing Instruments*, that if these *Vile*, I say *Vile Apothecaries*, be suffered to go on, they will (Dear Brethren) make inroads upon your Profession as well as upon ours; and these things we cannot but *with Tears* I say *with Tears in our Eyes* give you timely fore-warning of; that you might joyn,

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at leaſt lay your helping hands to the labouring Oar, without which we can never think, that we ſhall bring our Bark ſafe to the deſired Port of Securit.

XV. Blew-Book. *It is therefore reaſonably hoped that the* Parliament *may in due time take a matter of ſo great and general a Conſequence into their Conſideration, and provide ſome effectual means of reducing this Company within ſome reaſonable Bounds, and keeping it ſo,* page 10,11.

Salmon. It is more reaſonable to be hoped, that the *Parliament* may in a ſhort time take a matter of ſo great and general a Conſequence into their Conſideration, as all Proſecutions at Law by *pretended Acts of Parliament*, which never paſt the Royal Aſſent, and to prevent the ſame for the future, and to declare by Act of *Parliament*, all ſuch *pretended Acts* Null and Void, and to be holden for no Law, as indeed they are none: and to provide ſome effectual means of Reducing the *Fellows* of *Warwick-lane* into ſome reaſonable bounds of Moderation; and to keep them ſo; that they may not in time to come, domineer and tyrannize over their Fellow-Subjects, and Ruine quiet and peaceable Men, and the King's Liege People, by long and vexatious Proſecutions in Courts of Judicature, againſt all manner of Right, Juſtice, and Law, under the Notion and Pretence of ſuch *Statutes*, which never yet had the *Royal Aſſent*, nor were ever Confirmed by any *King* or *Queen* of *England*; nor under pretence of ſuch Laws to aſſume ſuch a Tyrannizing Power, as when three or four of them ſhall think fit, to Prejudge a Man a Criminal, and guilty of male Practiſe in the *Art of Phyſick* (when it is a very great queſtion whether they themſelves underſtand what the true practiſe thereof is, as in the late Caſe of the Learned and Worthy Dr. *Groenvelt*, which is notoriouſly known) and then upon thoſe their Suggeſtions, and Pre-judging, to Act the part of a *Chancelor*, *Judges*, *Juries*, and *Witneſſes*, all at a time, in their own Perſons, and ſo to Pre-judge him in the Penalty, and to the Damage of 20 *l.* to be paid down for their own uſe, for the ſuppoſed ill Management, or male Practiſe of their Art (as in the late Caſes of Dr. *William Rivet*, and Dr. *John Groenvelt* aforenamed, tho' many others more Learned and Skilful than they, had formerly declared the ſame to be good and true Practiſe, as in the Caſe of the laſt named Perſon:) and then if they refuſe to pay the ſaid 20 *l.* to Commit the ſuppoſed Criminal, or a Criminal only of their own making, to *Newgate*, without Bail or Mainprize, till the ſame be paid down into their ungodly, unmerciful and covetous Paws; which is a Power and Authority greater then ever any *King* or *Queen* of *England* ever

pretended to, over the meaneſt Subject; and which I hope our *moſt Auguſt Aſſembly*, at the next Meeting, or Seſſions of *Parliament* will ſo effectually conſider of, as to abridge them of, and puniſh them for, and cauſe them to refund, and make ſatisfaction to the Injured Perſons for all the wrong they have done them, both in this, and ſeveral other Caſes. But as for *their hoping that the* Parliament *ſhould reduce the Apothecaries Company*, is plainly to deſire the Government, or Supream Authority *to take away the Liberties, Priviledges, Eſtates and Properties of Engliſhmen*; which is a deſire ſo malicious and wicked, that I queſtion whether any thing beſide, could be uttered ſo Vile as it is.

XVI. Blew-Book. *It is* ——— *likewiſe for more ample benefit to the Publik very neceſſary, that the* Lord Mayor, *conjuntly with the* College of Phyſicians, *and* Court of Aldermen, *ſhould Rate and Publiſh, the Price of all Simple and Compound Medicines.* Page 12.

Salmon. 'Tis mannerly to give the *Lord Mayor* the preference; but I ſee they have the Confidence (I will not ſay Impudence) to take it of the *Court of Aldermen*: but letting their ill Manners paſs, we will come to the Matter in Hand; What brave Blades theſe *Blew-Book-men* are, that they ſhould preſume to tell the *Lord Mayor* his Duty, or what is neceſſary for him to do; as tho' the *Lord Mayor* and *Court of Aldermen* do not know their Buſineſs without their Direction: But the jeſt of it is, that the *Lord-Mayor* and *Court of Aldermen*, ſhould ſo much demean themſelves, or have ſo little to do, as to walk up and down the Town after their Tails; I fancy they have Buſineſs of much greater Concern, and what is infinitely better and more neceſſary, as more becoming their Honour, Places and Stations in the Government of this Imperial and Mighty City. But what is that which the *Lord Mayor* and *Court of Aldermen* are to do? Why, *it is to Rate and Publiſh the Price of all ſimple and Compound Medicines*: A thing as much out of the Element, and far from the Buſineſs of the Chief Magiſtrates of this City, as I am diſtant from *Conſtantinople*, or either of the *Indies*. How ſhould the *Lord Mayor*, &c. (if it was his Duty) come to know the Prizes of Drugs, and Compound Medicines, ſince the Prizes of Drugs alter and change every day? And how often in the Year muſt he look after it, and alter the old Price, and ſet a new Price upon all *Apothecaries* Compounded Medicines? I fear me, if he was to do this, and to do it juſtly, it would not only take up all his time, but be an impoſſible Work to be done to boot, nor would three or four-ſcore times a Year be ſufficient to make his Reviews and Alterations

ons of the Prizes; to which they Answer, *That the College of Physicians should be Conjoyn'd to them, and Assistants with them in performing this Work:* And this they think mends the Matter, which I think not; for I believe that not a Member of that Body, nor all the Members together, are able to do this thing, to do it truly and justly; and I question whether they have so much skill in *Arithmatick*, or the *Operations of Numbers*, as artfully to do it; nor do I believe, that if they can do it, that they will afford themselves the time or liberty to undertake and perform so great, indefatigable, and endless a Task; there are only words of Course to amuse Mankind withal, and abuse unthinking People.

XVII. Blew-Book. *Our Apothecaries* ——*are forced to keep them* (*viz.* their Medicines) *too long in their Shops, and sometimes till they rot, and are only fit to be thrown away: it will seem unreasonable to any thinking Man, that a poor Patient must pay dearer for his Medicines, because they are rotten, and destructive to his Body too*, Page 12, and 13. ——*All of them not having Sale enough for their Drugs, they are, and still as their Number encreases, will be, more and more obliged to keep them till they rot, and to do mischief when prescribed, no Patient being judge of the Goodness or badness of them.* Page 11.

Salmon. A Man can hardly forbear Smiling, to see how these Sparks here pitty the poor Patient, whilst the hardness of their Hearts, will give them leave to take excessive, unjust, exorbitant and unreasonable Fees of poor and mean People, and that without the least remorse of Conscience for the same: Else how could some who leapt from the Pulpit, scarcely worth a Groat, some few years since, get such vast and prodigious Estates in so short a time: But to the matter, *Scandal* and *Detraction* is all the Business of this *Blew Quack-book*; if the Magistrates or the Government will not do the Business for them, they are resolved to endeavour to do it themselves, and that by all manner of ill ways they can imagine; as *Defamation* and *Detraction*, and taking away the *Apothecaries* good Names, and as basely as may be, suggesting to the World, that *their Drugs and Medicaments are rotten, and fit only to be thrown away, and destructive to the Body of the Patient.* Supposing by such false Stories, the People may be made to believe it; and then they think the *Apothecaries* Credit will be so Wounded, that all People will at once, and in a lump (as it were) leave them, and so come and stick close to the *Blew-Book-Men.* Now let us enquire into the reason, Why the *Apothecaries* Medicaments are so subject to Rot: Truly the fault is Originally in the *Warwick-lane-Men*, who made the *Pharmacopœia*

macopœia or *Diſpenſatory*; in which they have hardly put one good Medicine, but things of little worth, and very apt to rot and decay; ſo that ſuch Faults (it may be) are wholly to be imputed to them; and truly I queſtion, whether they knew any better things, or had skill enough amongſt heaps of Preſcriptions, to chuſe thoſe which were beſt: There are Medicines to be prepared and made, which will not rot or decay in many Ages: And ſuch are thoſe in my *Pharmacopœia Chirurgica*, lately publiſhed in my *Art of Chirurgery*, which Set of Medicaments, if they were eſtabliſhed by Law, for the *Apothecaries* to make, and furniſh their Shops with, the *Warwick-lane-Men* could never juſtly complain of ill Medicines, and ſuch as would rot or ſpoil: But why the *Apothecaries* Preparations ſhould not keep as well from rotting, as the *Blew-book-Mens* Preparations (which are pretended to be one and the ſame) I know not; unleſs it be for this Reaſon, that the Preſcriptions of the *Diſpenſatory* are vaſtly numerous, and moſtly made of periſhing Things, and ſuch as are very apt to Spoil (by the Preſcriptions of which Obſolete Book, they are bound to make up all their Compoſitions:) And ſince the Sparks have with admirable ſagacity, reduced the whole Practiſe of Phyſick chiefly to the five aforenamed things, *viz.* the *Cortex*, *Steel*, *Opium*, *Mercury*, and *Bloodſucking*; it follows of Conſequence, that the greateſt part of the *Apothecaries* Compoſitions and Medicaments for want of being Preſcribed to, muſt ſpoil and rot, to the very great Prejudice and Damage of the Trade; Whereas, were the Medicaments of the Shops, the ſame with thoſe in my *Pharmacopœia Chirurgica*, they would not be dampnified by long keeping, if there was not that general Uſe for ſome things, as there may be for others; thoſe Preparations in reſpect to their Virtues, Excellencies, ſmalneſs of Doſe, and Durability, will always be as good as Plate to lye by one, and be equivalent to the moſt fine Gold. They ſay, *No Patient is judge of the goodneſs or badneſs of them*, i. e. *of Apothecaries Medicaments*: True, nor is any Patient Judge, of the Goodneſs or Badneſs of the *Blew-book-Mens* Compoſitions and Preparations; and ſo if they ſhould be pleaſed, or think it in their Conſciences to be no Sin, to put a Cheat upon the Publick, it would be as equally impoſſible to diſcover it; I am ſure their Probity and Morals will give us no aſſurance to the contrary; witneſs their illegal and unjuſt Dealings with the Learned Dr. *Badger*.

XVIII. Blew-Book. *But we muſt leave to the Wiſdom of the* Parliament, *and of our* Magiſtrates, *to regulate theſe Matters the beſt way they will think proper for the Benefit of the Rich.* Page 13.

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Salmon. I find that their chief care is, that these matters may be regulated the best way *for the Benefit of the Rich*; and good reason too, because those are the only Persons which can feed them liberally, and give them often and large Fees, and therefore in Gratitude (tho' they be otherwise ill-natured Fellows enough) they ought to wish them well. However, this they prudently leave to the wisdom of the *Parliament*, and so do I, and all those good People, whom they have basely Abused and Persecuted against all Law, Justice, and Right: And hope the *Parliament* will look into the Matter, and resolve us by their Votes, and a peculiar Act for that purpose, that all *Forms of Acts of Parliament*, not having the *Royal Assent*, shall be holden for no Law; and indeed it ought to be accounted no less than high Treason, to judge any Subject of *England*, by any *Form of an Act*, not ratified by the Royal Power of some *King* or *Queen* of *England*; for by such Practises, they that so judge, assume the Royal Power of making Laws, subvert Justice, and overturn the very Foundations of our Government. And I doubt not, but when the *Parliament* shall look into this matter, and find this *Form of an Act*, without the *Royal Assent* annexed to it, as I have said; that they will take care likewise that all *Judgments* formerly past by virtue thereof, *may be reversed*, and where *Execution* has been made, that the *Blew-Book-Fellows* may be made to refund, or repay, to those Persons so abused (if alive) or to their Heirs, Executors, or Administrators, the whole value so taken away, with the Interest thereof, for so many years as they have unjustly kept it, and that a compleat Satisfaction may be made to those Persons to the utmost penny of their Damages.

XIX. Blew-Book. *We give here a short account of the Charitable Method which the College of Physicians*, after several years Consideration, has lately thought of, *and used, to provide the poor with Medicines, cheaper than has hitherto been ever practised in any Country*, page. 13.

Salmon. Here's brags of Charity indeed, but what does it amount to? Truly only to this, that if poor People have any Money, they may have Medicines of them for it; but if they have no Money, positively, they must go without; and this without any Circumlocution, is the downright sense of the matter: Now if the *Blew-Book-men*, can thus impudently interlope into the *Apothecaries* Trade, by dispensing the Medicaments they prescribe, endeavouring their Ruine and Undoing; Why should it not be as just for the *Apothecaries*, to study the Art of Prescription, and turn Doctors, and so Prescribe their own Medicines

which they diſpenſe? I think it is no ſin in the *Apothecaries* to make the *Caſe* as broad, as the *Doctors* have made it long. But they will tell you, *that the Poor ſhall have Medicines cheaper, than has hitherto been ever practiſed in any Country.* How ſhall I or any poor Body know that? Why, they tell you ſo, and you are bound in Conſcience to believe them: Now I cannot tell that, for tho' it may be poſſible to be true, yet it is not probable that it is true: and the reaſon I have for it is this, that I have taken them in ſo many Lies and manifeſt Falſities in this Book, which I my ſelf know to be ſo, that I cannot tell when to believe them; and I cannot help it for my Life, the believing all they ſay to be falſe, unleſs I know it my ſelf before-hand, to be true; and indeed this is that which common Lyars get, by ſuch aſſiduous telling of Lies, that no Body can believe them when they ſpeak Truth. But they ſay, *this Method after many years Conſideration, they have lately thought of*: ſo it ſeems, they have been but lately thinking of it, yet it has been many years under their Conſideration: All that long time they thought nothing at all of it; *they are the only Men in the World then, that I know of, that can conſider with themſelves for many years, without thinking of the matter they conſider of*: This is a *Bull* all over: what pity is it that Men of their Stations ſhould be able to write no better Engliſh.

XX. Blew-Book. *The Preſident, Cenſors, and Majority of the Members*, &c. ——— *pitying the miſerable Condition poor Patients were in for want of Remedies, agreed* ——— *that Medicines ſhould be prepared at the College, and given at the Poor at the prime Coſt*, p. 14. *To relieve the Poor for ever with Medicines at the Intrinſick Value*, page 15.

Salmon. Here's a great Cry, and a little Wool, as the Devil ſaid, when he ſhore his Hogs. Here is a wonderful pitying *the Poor for want of Remedies; and therefore they ſay, that Medicines ſhall be prepared and given to the prime Coſt, and this prime Coſt they declare to be the intrinſick Value.* It is an odd thing, that ſuch Men as they are cannot write good Engliſh, without making ſo many Bulls in it, how are their Medicines given to the Poor, when they only ſell them, and will let no Body have them without Money? And what does all this noiſe of Charity amount to, but only what I ſaid before, *viz.* that if poor People bring Money with them they may have Medicines, but not otherwiſe. But they will give their Advice *Gratis*: Who knows that, or what Security have we that they will keep their word, and not bring it into their *Intrinſick Value*? And if they ſhould do it, what is it worth, eſpecially when poor People have not Money

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by them to buy Bread, or other Neceſſaries. Something I ſpoke to this Head, in an *Advertiſement* I gave about the Town; and I hear the Blades found fault with it, that I begun my Obſervations about *Intrinſick Value* with *Item*, and not with *Imprimis*; now the reaſon of that was, becauſe I could do no otherwiſe, that being taken out of the *middle of the Account*. But in this place I care not greatly, if I give you the *Imprimis*, which is, ſo much for looſing our certain Practiſe, and truſting to an uncertainty, in Degrading our ſelves, by turning *Apothecaries*, out of meer ſpight and malice to the Trade, becauſe we would have ſix hundred Families be turned out a-doors, and ſent a Grazing or Begging. *Item* ſo much for half a Dozen Bottles of Claret, after the Company had drunk enough, upon Conſideration, that it ought to be put into the *Intrinſick Value*, for that they were then met about the Concerns of the Buſineſs. *Item*, ſo much for debaſing the *College*, by turning it into a *Mechanick-SHOP*, againſt the Honour and Dignity of the Place. *Item*, ſo much for the Price of the Drugs. *Item*, ſo much for Waſte in making up. *Item*, ſo much for Laboratory Room. *Item*, ſo much for the Uſe of the Weights. *Item*, ſo much for the Uſe of the Scales. *Item*, ſo much for Diſpenſing the Ingredients. *Item*, ſo much for the Uſe of the Peſtle. *Item*, ſo much for the Uſe of the Mortar. *Item*, ſo much for Preparing them. *Item*, ſo much for *SHOP*-room. *Item*, ſo much for Servants Wages. *Item*, ſo much for the Intereſt of their Money. *Item*, ſo much for Spoiling, they not being uſed whilſt they are good. *Item*, ſo much for Preſcribing (tho' it is pretended to be done for nothing, the deceit not being this way diſcernible.) *Item*, ſo much for attending upon the Buſineſs, only two bits of an Afternoon in a Week. *Item*, ſo much towards the Charge of the *Penny-Quack-Book*, which the *Blew-Book-men* put forth, and ſell for *Two Pence*. *Item*, ſo much for the Loſs of Reputation, for doing ſo many things againſt the Dignity of the Profeſſion of Phyſick, and the Laws of Common Honeſty and Morality. Now when all theſe *Items* (with a many more) are gathered into one Sum, who knows how dear the *Intrinſick Value* of their Quack-traſh will be? But as it is probable they (I mean the *Blew-Book-men*) may have a *Diſpenſation* for lying; ſo there is no heed to be taken to them, tho' they ſhould promiſe to ſell their *pittiful, naſty, Quack-ſtuff* Fifteen Shillings in the Pound cheaper than an *Apothecary* can his well prepared Medicines.

XXI. Blew-Book. *The* Diſpenſary *is the place where the Medicines are Diſpenſed, or given out to the Poor: Here are all ſorts of Cordial and Diſtilled Waters, Electuaries, Syrups, Pouders, Pills,*

Plaiſters, Oyntments, Spirits, Salts, Tinctures, Roots, all Compound and ſimple Medicines; and in ſhort, all outward and inward Medicaments, that are, or need generally be made uſe of, &c. page 15,16.

Salmon. The Word *Diſpenſary*, is Barbarous, and of the *Claſſis infimæ Latinitatis*, not to be found in any *Lexicon* or *Dictionary* of the Greek or Latin Tongues, but only in *Du Freſne's Gloſſary*; and ſignifies here no more plainly than a SHOP: But this word, becauſe it looks ſo *Mechanick*, and comes off with ſuch a *degrading Sound*, the *Blades* were loth to expreſs in *Engliſh*, that they might not fall under the Contempt of the Vulgar. This being ſaid, the next thing that follows, is the *Rareeſhow*; all the Shows in *Bartholomew-Fair*, cannot preſent you with a more Pageant like *Intreitum*. What do you lack, what would you Buy? here are all ſorts of *Cordial and Diſtilled Waters*; here is *the wonder of the World*, come in and take your places: I queſtion whether the *veryeſt Quack* or *Mountebank*, that ever piſt, can accoſt you with a more *Hyperbolick Exordium*: But now after all, what if you ſhould be Cheated? why, they know plainly you muſt hold your Tongue, and not complain, for fear of being Laughed at. Juſt like the Perſons who went to ſee the terrible Monſtrous Beaſt, which had two Heads, ten Ears and but one Mouth, without Eyes, Arms, Legs, or Tail, which if any one ſtruk, it would make a dreadful thundring noiſe like the Roaring of a Lyon: The Houſe being full of Spectators at Half a Crown a man, the Sight being produced, it proved to be nothing but a *Drum*; they were no doubt, all vext to be ſo Cheated, yet reſolved not to Complain, but let the next Commers diſcover it at their own Coſts and Charges, as they had done; and this they did to avoid being laugh'd at, and ſo muſt you. In my Conſcience and Soul, I do not think, any *Quack-Bill* that ever was Publiſhed, can equal this of the *Blew-Book-men*; it is perfectly *Quacking all over*, with all the *Hyperboles* that the thing will admit of: For in the firſt place, I do not believe they have all ſorts and varieties of the things they here brag and boaſt of; then in the next place, it is a very great Queſtion, whether they are well and truly Prepared or no, or whether the Perſon or Perſons which make the *Miſh-maſh*, or *Medly*, have the Skill they ought to have or not; And Laſtly, that the wonderful and mighty Sight, conſiſts of nothing but what's common and mean, like that of the *Drum* aforementioned, which *makes a great noiſe, and yet has nothing in it.* Now, if I am miſtaken, and this be not *meer Quacking*, I would be glad to know what is: But ſome Men may do any thing and be accounted

counted honeſt, with all the Applauſe imaginable, whilſt others leſs guilty, if they ſtep but awry, ſhall be taken for *Horſe-ſtealers.*

XXII. Blew-Book. In the next place they tell us of *General Meetings,* ——— *new Regulations,* ——— *Committees,* ——— *giving of Orders,* ——— *receiving Accounts,* ——— *inſpecting into Servants Conducts,* ——— *preparing Matters,* ——— *appointing Curators,* ——— *to ſee their Servants do not Cheat,* ——— *nor the Stock be robbed,* ——— *keeping of the Money,* ——— *their Confuſions and Diſorders,* ——— *ſigning of their Bills, &c.* page 16, 17.

Salmon. What is all this to the Buſineſs, what have we, or the good People of *London* to do with the *Blew-Book-men's* fiddle-faddles, and fooleries, with the private Concerns of their *Monopoly*, with their ordering and diſordering their Fools-baubles, and their tittle-tattle about nothing that Concerns us; What is it to the Publick whether they agree or diſagree; joyn, or disjoyn; whether they Cheat, or are Cheated; keep Accounts, or no Accounts; whether their Servants rob them or not; and whether they have any Money, or no Money, or who keeps it? But this is to let the World know ſomething of nothing, and how they manage doing to no purpoſe, but only to amuſe themſelves and others, that they may look like Men of Buſineſs, when they have no Buſineſs, or nothing to do. Truly all this is like Bedlam-diſcourſe, or the wild Romances of the Mad-men there, ſo that it merits no farther Obſervations, or Animadverſions thereupon.

XXIII. Blew-Book. *We need not here mention where the Subſcribers,* (i. e. the Blew-Book-men) *dwell, nor who they are; this the Church-Wardens, and the Poor, may learn at the College; and there is hardly a Pariſh in* London *or* Weſtminſter, *where one or other of them does not live,* page 18.

Salmon. And ſo we think, where the *Blew-Book-men* dwell, or who they are, is not neceſſary to be mentioned, nor is it worth any Man's knowing; nor can it poſſibly be worth the while for *Church-Wardens*, or the *Poor*, to take the pains to enquire: For what do they get by it? truly nothing that I know of; if they have no Money, they muſt have no Medicines: and if they have Money, they muſt give them for their Traſh, the full of what they call the *Intrinſick Value*, which how much that is, I know no Mortal but themſelves can tell; it is what value ſoever they are pleaſed to put upon it, which I believe an *honeſt Apothecary* will afford you much better, as Cheap. I cannot help my having an ill Opinion of men of their Kidney, for Men that will

will be unjuſt in one thing, will be unjuſt in another. I am unwilling to unravel the whole Story of Mr. *Ragg* the *Apothecary*; or that dreadful Contrivance againſt the Life of Dr. *Coatſworth* of St. *Albans*, the Relations of which two Tranſactions, to hear them, would make a Man's two Ears to Tingle: I am willing to ſpare them a little, to ſee if they will mend, and not to expoſe them with all the Truth I am able: A farther ſcrutiny of their particular Actions I will defer, and let ſleep, without a future Provocation. They go far that never return, and I am yet in ſome hopes they may ſee their fatal Errors, and unaccountable Follies, and amend. As for the Pariſhes of *London* and *Weſtminſter* being ſupplied with them, I think it to be no Bleſſing but a Curſe; and they to be happieſt, who have leaſt to do with them; I perſwade my ſelf, that the *Church-Wardens* of Pariſhes will never trouble their Heads with their Fooleries, whoſe *Charities* are of no more worth than a *Scotch-Miſt*, which if a Man walks long in it, will do him ſuch a miſchief as to wet him to the Skin.

XXIV. Blew-Book. *The Medicines are delivered out of the College, at the Intrinſick Value, that is at the firſt Coſt; for ——— making no advantage of them, no more is required of the Publick, then what will juſt ſupport the Stock, without which it would neceſſarily ſink*, page 18.

Salmon. A learned Diſcourſe, and juſt worth nothing; as if every body did not know, that if a Man ſells his Commodity for leſs than it ſtands him in, all Coſts and Charges being conſidered, he muſt be a looſer by it, and his Fund or Stock muſt waſte, and at length come to nothing. Now let us conſider, beſides the *firſt Coſts of the Drugs*, there is *Laboratory-room, Shop-room, Uſe of Utenſils, waſte in making up, ſpoiling by long keeping, Expences, Servants Wages, Attendance, and a many other things*, which if they ſhould not be added to the *Prime or firſt Coſt of the Drugs*, the *Fund* or *Stock* would in time infallibly be *loſt* or *ſunk*; and therefore you muſt really conclude, that all the *Items* in Sect. XX. aforegoing, are to be accounted for here. The next thing which I am to take notice of, is, That they are delivered out of the *College*; but this they ſpeak by a kind of *Rhetorical Figure* called *Auxeſis*, wherein they magnify a thing, and make it greater than truly it is; for they deliver their *Slip-ſlops*, out of a SHOP, as all *Apothecaries* do: but they thought *College* ſounded greater, and lookt more magnificent than the *mechanick* and *degrading* Term of a SHOP, as counting themſelves ſomething above it; tho' at the ſame time they can ſubmiſſively and meanly ſubmit, to any thing that they think

a Penny is to be gotten by. But if they ſhould make you believe, that they will afford their ſtuff at the *ſimple prime Coſt of the Drugs*, that is ſo vain a thing, that nothing can be more fooliſh to be ſpoken, for that they tell you, they muſt ſell their Matters at ſuch a price, as that their Stock may not ſink by it: And yet they have ſo craftily worded their Diſcourſe, that at firſt ſight, a Man would really believe, that they ſpoke as they meant and intended, and that there was nothing elſe to be underſtood by *Intrinſick Value*, but the *prime or firſt Coſts of the Drugs*; whereas upon viewing the thing, and throughly ſcanning their words, there is nothing that they leſs intend; and ſo a Cheat is put by Lump or whole Sale upon the Underſtanding. What ways have Men to ſham the World withal, and what may not they do, who think that they have Authority to ſay and do what they pleaſe, be it right or wrong, good or bad? How can any Man be ſafe to deal with ſuch Perſons, who ſeldom or never ſpeak as they mean; nor mean as they ſpeak? Unleſs you know before-hand, that you muſt underſtand them by the Contraries, and always take them in the oppoſite ſenſe; at leaſt in a ſenſe different from what their words ſignify.

XXV. Blew-Book. *The Benefit the Publick does, and may reap thereby, it is fifteen Shillgs in the Pound; that being here afforded for five Shillings, for which the Apothecaries exact Twenty Shillings, ——— a great Relief to indigent People, ——— poor Families, and Gentlemen's Servants*, page 18,19.

Salmon. What Benefit the Publick may receive by this their empty Charity, I ſuppoſe will be inviſible, like to *Ghoſts which haunt the Air*, not to be ſeen of any, but ſuch as are furniſhed with *Second Sights*; They ſay it is Fifteen Shillings in the Pound, *viz.* That they will afford that for Five Shillings, which the *Apothecaries* take Twenty Shillings for. But 'tis probable the *Blew-Book-men* may have a Diſpenſation for Lying, and ſo no heed is to be taken to them: Can any Body believe it is poſſible, that thoſe well-prepared Medicines, which an *Apothecary* takes Twenty Shillings for, that the ſame ſhould be ſold at a *Quack*-SHOP for Five Shillings; would not any one in his ſenſes believe, that they muſt be either defective in the Ingredients, or ſpoiled in the making? But after all, how ſhall we know that they ſpeak Truth, and that the ſame Medicaments full as good, and as exactly and well prepared, they will ſell ſo much below the Price? I aſſure you he muſt have a great Faith, that can believe ſuch an incredible aſſertion, from Men of their Morals, without having any other Aſſurance than their bare word, or ſay-ſo for it. They tell us, *it will be a great Relief to indi-*

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gent People, poor Families, and Gentlemens Servants. But how, or wherein, I nor any Body elſe knows: *Oh, they will give them their Advice or Preſcription Gratis*, page 17. Tis ſo in words, but it is to be ſuppoſed, that tho' they pay nothing down for it, that they have the Cunning to put it into the *Intrinſick Value*, becauſe he that *writes the Bill or ſigns it, does alſo put the Price at the bottom of it, and the Servants are reſponſible to the Curators for the Price writ upon every Bill*, page 17, 18. This is Proof enough with a Vengeance, that they make their own Markets, even as they pleaſe themſelves, and gives a great Umbrage, that all the *Items* aforementioned at Sect. XX. are true. But ſuppoſe for Argument-ſake, they ſhould do this *Gratis*, what does it all amount to, to thoſe poor People who have no Money, to pay them their Market Price for it? Why it amounts to nothing; for if they have no Money, or if they have ſome Money, and not the full Price, they muſt certainly go without it; Now what this Inviſible Charity is, who can tell; I know not who it can be of Service to, but ſuch as take nothing, and live upon the Air. But after all, I ſuppoſe they did this to *Ape* mé; becauſe I give to the Poor *Gratis*, ſo would they; but herein they and I differ: *I give to all poor People, not only my advice* Gratis, *but proper Remedies or Medicines for the Cure of their Diſtempers freely, and that without Money or Price.* Whereas they only pretend to give their advice to the Poor for nothing, which is as much as nothing; for it is that which coſts them nothing, and which I very much fear is worth nothing; ſo that from their own words, it is manifeſt, that tho' they ſeem to follow me, yet they do it not the half way; their Charity could not carry them through Stitch with the pious Deſign. But when all ſhall be computed, conſidering the goodneſs of *Apothecaries* Medicines, and their skill in well preparing them, I really believe, notwithſtanding the *Blew-Book-mens* boaſting, that they will find the *Apothecaries Shop* the cheapeſt place of the two.

XXVI. Blew-Book. *The Phyſicians* —— *have obliged themſelves* —— *to attend by turns, two of them at a time, at the College every Week*, Wedneſdays *and* Saturdays, *at three a Clock in the Afternoon, to give Advice* Gratis *there to all poor Diſeaſed Perſons, whoſe Sickneſs will permit them to repair thither for help*, page 19.

Salmon. What their *Gratis* Advice is, we have Diſcourſed before, ſo that nothing more need be ſaid of it in this place. But as to their Attendance, it is very ſhort and narrow. Theſe *Blew-Book-men*, are by their own Report, *to the number of five and Forty which have ſubſcribed*, page 14. And it is ſtrange, that

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out of ſuch a Number, no greater Attendance can be given in ſo great and mighty a City as this of *London* is, where the poor are ſo vaſtly numerous: Not two whole days they can afford, nor yet two half days, but only two bits of an Afternoon, *viz.* only from three a Clock *poſt meridiem*, for ſo few hours as their Worſhips are pleaſed to ſtay. Surely they expect but little Buſineſs, and but few Patients, that ſo ſhort a limited time will do their Buſineſs in; it is very narrow and ſhort Charity I am ſatisfied in, that ſuch a Body of them as *Forty five*, cannot afford to ſpend no more time about it. But the Brevity of the time, agrees with the Penuriouſneſs of their Charity, and both conſpire alike to the Benefit of the poor ſick Patient, who if he has any Money, ſhall have ſome of their Bleſſings, but if he has none, ſhall certainly go without. Thus they feed the wretched and miſerable with a bit, and a knock; whereas I who am but One, attend upon my Charity almoſt whole Days, and every day in the Week; and I believe I Cure more than three hundred poor People (I ſpeak within Compaſs) of their deplorable Diſtempers in a year; with a Continuation of the ſame Charity every Year, which Courſe I intend (through the help of God) to perſue to the utmoſt Period of my Life. And as to *repairing to them for help*, if they have no Money, I am ſure they muſt go without it.

XXVII. Blew-Book. *It will be thought no ſmall Relief to a poor ſickly Perſon —— to have thus recourſe to the College twice a Week, to have his Caſe ſedately heard, by two Grave Phyſicians, and to have their advice in Writing for nothing; and Medicines there ready made, for what they only Coſt*, page 19,20.

Salmon. Here is Tautologies upon Tautologies, the ſame things over and over again; their Relief if you have no Money, is no Relief, nor can you expect it, for they tell you themſelves, that you muſt pay for your Medicines what they Coſt; which is in plainer terms, what they ſhall be pleaſed to ſet down at the bottom of their Bill, *page* 17,18. whether it be reaſonable, or unreaſonable, and you muſt take it at a venture without finding fault: But the jeſt of it is, *That the poor Patient ſhall have his Caſe ſedately heard by two Grave Phyſicians*: One would think by their fooliſh way of wording it, that it was ſome brangling Cauſe to be heard at ſome of the Courts in *Weſtminſter-hall* or *Guild-hall*, at the former of which places it is hoped, that ſome of their Caſes will be e're long heard, to their ſhame and Contempt. Beſides, it looks by their Diſcourſe, as if they lived far from Neighbours, for it is always thought ſo when Folks begin to praiſe themſelves: They ſay, *The poor Patients Caſe ſhall be ſedately*

dately heard by two Grave Phyſicians. Now what they mean by this damnable hard word [*Sedately*] who can tell? Whether it ſignifies Appeaſedly, or Mitigatingly, or Temperately, or Soberly, or Calmly, or ſome other thing, is difficult to be underſtood: But letting that very hard word alone; the Cream of the jeſt is, That *the Caſe ſhall be heard by two Grave Phyſicians*; now here is another hard word [*Grave*] (as for Phyſicians we will let them alone, becauſe we do not know whether they are Phyſicians or no, or only Fellows which call themſelves ſo, or whether they may not be maſter Doctors, or half Doctors, or no Doctors, which may know little or nothing of Phyſick:) the thing which we chiefly reflect upon is that they are *Grave* (not *Sepulcralis*, but) *Gravis*, heavy, grievous, ſore, dangerous, ungentle, uncourteous, and ſo let them go, and glad we are rid of them.

XXVIII. Blew-Book. *It is hoped the Lord Biſhop of* London, *the Rectors, Church-Wardens, and Overſeers for the Poor of the ſeveral Pariſhes, will, as they have occaſion, direct their reſpective Poor hither for Advice and Relief* ——*as likewiſe for preventing them for going to Quacks and Mountebanks*, &c. page 20.

Salmon. I do not doubt but that honourable Perſon, the Lord Biſhop of *London*, as alſo the Rectors, *&c.* of Pariſhes, have ſomething elſe to do, than to mind the *Blew-Book-mens* fooling and trifling, eſpecially when it is to no purpoſe: And I wonder at their Impudence, that they ſhould think that the Honourable Perſon aforenamed, ſhould ſo far demean himſelf, and ſtoop below his Character and Dignity, to be an Aſſiſtant to their Deceits, and ſhamming of Mankind: For to ſpeak in ſober ſadneſs, all their whole Deſign is, only to ruine the *Apothecaries* Trade, and to get it into their own hands, and ſo (under the Umbrage of their *pretended Charity*) to make their own Fortunes by it, tho' it is really thro' the Ruine of anothers. As to their Advice, that it will be worth any thing, is more than any the wiſeſt Man can ſay; but as to their Relief, it is the ſame which we told you of before, if they bring Money they may expect ſome of their Traſh for it, but if they have no Money, they muſt be ſure to go without: this is their admirable and wonder-working Charity; But if People ſhould be prevented from going to Quacks, I am ſure they muſt not then come near the *Blew-Book-men.*

XXIX. Blew Book. *To make this Charitable work the more eaſy* ——*it would be requiſite, that the Rectors of Pariſhes and Church-Wardens ſhould agree to allow ſome ſmall Contribution out of the Money paid to the poor in every Pariſh, towards hiring one Room in* Covent-Garden, *and another towards the* Monument—— *without ſending ſo far as the College of Phyſicians, which is near St.* Pauls, *in the Center of* London, p. 21.

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Salmon. How? What have the *Rectors* of Pariſhes to do with the *Poors Money?* This I am ſure of, the Law of the Land will never permit them to diſpoſe of it; and by what Law can *Church-Wardens* give that Money away, which is for buying the Poor Bread, to Hire *Apothecaries*-SHOPS for the College of Phyſicians? I am ſure, if they ſhould be ſo ſilly to do ſuch a thing, they might be made to refund it again out of their own Purſes, and that with Intereſt. I wonder at the *Impudence* of theſe *Blew-Book-men!* They cannot be contented to act illegal, baſe and ill things themſelves, but they muſt be encouraging and prompting others to do the like; but I doubt not, but that the *Rectors* and *Church-Wardens* of Pariſhes will be wiſer, and not be impoſed upon by ſuch ill-minded People. Now the World may ſee theſe Mens Charity for all their ſo great Profeſſion of it; they would have the *Charity-Money* belonging to the Poor given to them, to Hire *College*-SHOPS withal, in which theſe narrow-Soul'd-Fellows may Act their villanious deſigns againſt the whole Company of *Apothecaries*, to the Ruine and Deſtruction of their Trade, and the undoing ſome hundreds of Families, and this all under the pretence of *Charity*; all which they would willingly do, thro' the help of the *Poors Charity-Money*; they have not Souls of their own large enough to act this pretended *Charity* (which after all is no *Charity*) out of their own Pockets. No! they are willing, and had rather have it out of the *Poors Cheſt*; this indeed pleaſes them much better. But then for their direction, how to know in what part of the City the College is: Why, they tell you, *it is near St.* Paul's *in the Centre of* London; as if they were aſhamed of its true Scituation; the true Direction is this, *Situate in* Warwick-lane, *near our Pleaſure-Houſe of* Newgate, which every Thief knows; now judge you, which of the Directions is the better, or nearer the mark.

XXX. Blew-Book. *The Phyſicians* (I ſuppoſe they mean the *Blew-Book-men*) *deſign to have Lectures of Chymiſtry and Anatomy, read in the College every Year; and to try a great many natural Experiments; as likewiſe to examine Quack Medicines, to diſcover and publiſh the Cheats of thoſe Impoſtures*, &c. page 21.

Salmon. As for their Lectures of *Chymiſtry*, it is ſo rediculous that nothing can be more; that they ſhould ſet up for that Art, they have all along from their firſt Conventicling till now, decryed and declared againſt as uſeleſs, Empirical and Dangerous, is a Riddle not to be unfolded; it is like *Phormio* (who never had ſeen or knew any thing in the Art of War) his reading a military Lecture before *Hanibal*, the ableſt Soldier in the World. I intend, God willing, to make e're long Monthly Lectures of *Phyſick*,

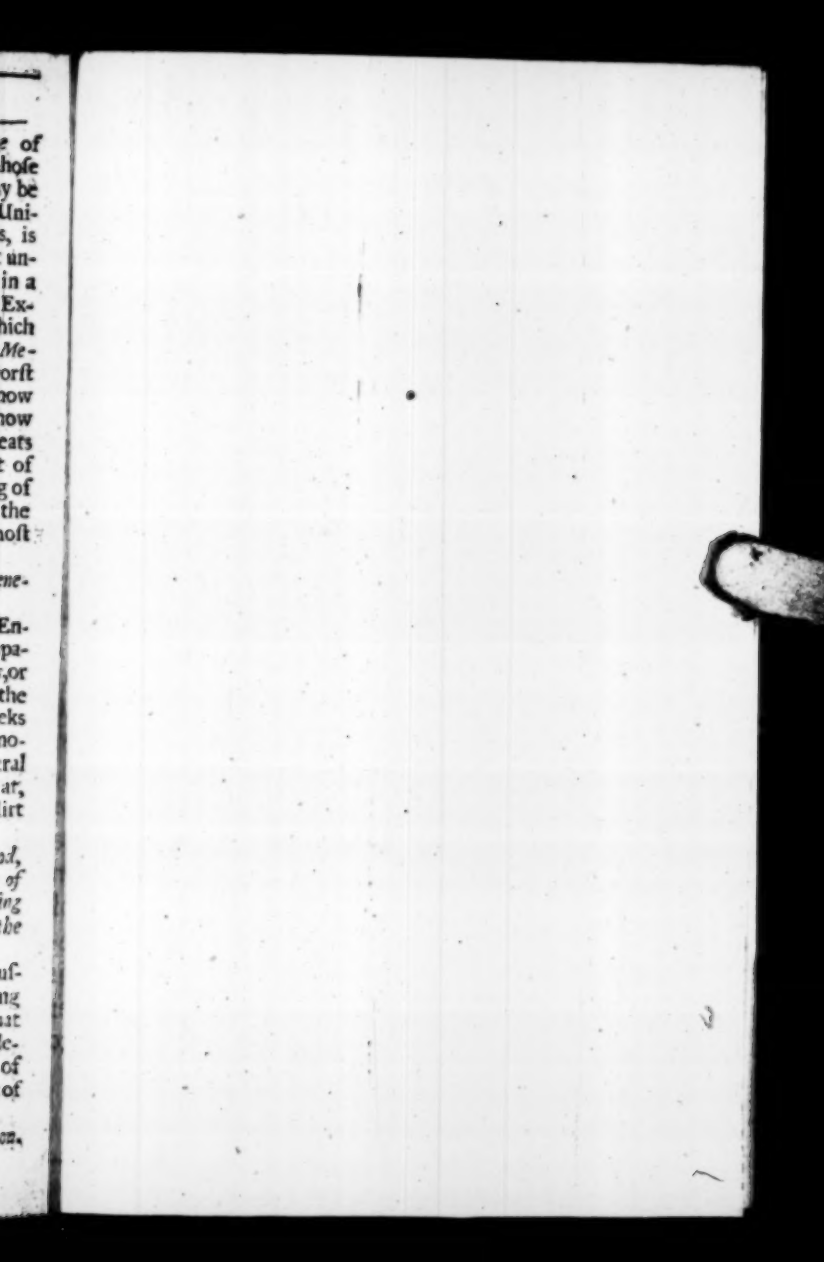
Phyſick, Chirurgery, Anatomy and Chimiſtry, in *Our College* of *Black-Fryars*, in which we ſhall unfold the Foundations of thoſe Arts, and raiſe up Super-ſtructures of Knowledge, as may be of perpetual Duration, and be good for, and uſeful to, the Univerſality of Mankind. Their trying of natural Experiments, is like a Blind Man's groaping out his way in the dark; for not underſtanding the Principles of *Chymiſtry*, nor viewing things in a true Light, it cannot be otherwiſe ſuppoſed, but that their Experiments muſt be deceitful, like the *Fallacious Mediums* by which they were found out. Then they pretend to Examine *Quack Medicines*, whereas their own are nothing elſe, and of the worſt kind too: nor have they or any of them the Skill, to know things contained in any Compoſition of anothers making: how then can they Examine *Quack Medicines*, or diſcover the Cheats of Impoſtors, the *Blew-Book-men* themſelves, being ſo great of the kind? But all this is only mighty bragging, and Boaſting of things they know nothing of, and which truly lye above the Sphears of their diminutive Knowlege, and is indeed the moſt like to *Mountebanking* and *Quacking* in the World.

XXXI. Blew-Book. ——*The Apothecaries Bills are generally unreaſonable*, page 21.

Salmon. That is, our Enemies being Judges. But if the Enquiry into this *Scandalous Aſſertion* be rightly made, by comparing an *Apothecaries* Attendance upon a Patient, with a *Doctors*, or *one of the Blew-Book-men*, we ſhall find a vaſt difference in the Account. An *Apothecaries* Attendance upon a Patient ten Weeks together, with his Bill at end of it, will not amount to ſo much money as a *Blew-Book-mans* will do in one week, and this I have ſeveral times obſerved to be true. But you ſee Scandal is all they aim at, they will be ſure to obſerve *Matchiavel's* Rule, which is to fling dirt enough, for that in ſo doing they are ſure ſome will ſtick.

XXXII. Blew-Book. *If any Enemies to the Publick Good, ſhould artfully give out any ill meaning in this Charitable Deſign of the College; Time and Experience will ſhew, that there is nothing elſe intended by it, but the Relief of the Poor, the Honour of the College, and the Improvement of Phyſick*, page 22.

Salmon. If any Enemies to the Publick Good, ſhall maliciouſly give out any ill meaning to this our honeſt deſign of diſcovering what the *Blew-Book-men* are; Time and Experience will ſhew, that there is nothing elſe intended by it but the eviction of the malepractiſes of their Monopoly, to the hurt of the Poor, diſhonour of the Society of Phyſicians, and Diſimprovement of the Art of Phyſick, as we have, *ex abundanti*, demonſtrated.

William Salmon.

THE END.